

( 287 )  
**CONFIDENTIAL.**

**SELECTIONS**

FROM THE

**VERNACULAR NEWSPAPERS**

**PUBLISHED IN THE PANJAB,**

**NORTH-WESTERN PROVINCES,**

**ODH, AND CENTRAL PROVINCES.**

**Received up to 22nd August, 1878.**

**POLITICAL.**

**THE Oudh Akhbār** of the 20th August, in an article headed **The Russian Embassy to Kabul** says that the telegraphic news received from London within the last two or three days has directed the attention of the Anglo-Indian Press to Russia and Afghanistan. The *Civil and Military Gazette* strongly condemns the policy of the English Government, and declares it to be the cause of all these difficulties. The *Pioneer* also finds fault with it. It appears from the London telegram of the 15th August that when the relations between England and Russia became critical, a Russian expeditionary force was sent to Central Asia. At that time the Russians might have also attempted to make a friendly alliance with the Amir of Kabul. It has not yet been ascertained, through a trustworthy source, that a Russian Resident has arrived at Kabul, or that any agreement has been concluded between Russia and the Amir, which might affect the Afghanistan politics. The *Oudh Akhbār* thinks it to be almost impossible that Russia should so soon after the Berlin Treaty begin to interfere in the affairs of Kabul against the wishes of the English Govern-

Circulation,  
820 copies.

Circulation  
820 copies



ment, while the dread of the English power lately induced her to modify the terms of the San Stefano Treaty. The English Ministry and the English Press are of opinion that if the Russians try to establish their influence at Kabul, they should be turned out of Kabul by force of arms. The *Oudh Akhbār* then proceeds to argue that the Amir of Kabul may have seemingly begun to intrigue with the Russians, so that the Government of India may be induced to extend the same favors and advantages to him which he formerly enjoyed at its hands. The mission which the Government of India is about to send to Kabul will entirely remove the veil which lies over the relations between Russia and Afghanistan. There is no doubt that the proposed Embassy to Kabul will prove completely successful. The Afghans obtain a great benefit from their Indian trade. They will never prefer to form a friendly alliance with Russia against the English Government. It is surprising that the Anglo-Indian press always apprehends internal perils and dangers. We pride ourselves in declaring that the native subjects of Her Majesty are perfectly loyal to the British throne. The native chiefs are ready to sacrifice their lives on behalf of the Government. Only the other day when a war seemed to be imminent between England and Russia, they voluntarily offered their services along with those of their armies to the English Government.

Circulation,  
200 copies.

The *Safir-i-Hind*, Amritsar, of the 17th August, says that the news that General Abramoff, the Governor-General of Samarkand, along with three other Russian officers, arrived at Kabul on the 22nd July last, and that the Russian Embassy was received with distinguished honor by the Amir, is utterly false and unfounded. But it is a fact that an English Embassy will go to Kabul in the beginning of next month. The *Safir-i-Hind* then, after mentioning the names of the English officers of whom the Embassy will consist, remarks:—We hope that the Amir of Kabul will receive the Embassy with great honor and hospitality, because our Government is infinitely more



powerful than the Amir, and cherishes love and friendship towards him, as we have already proved in a recent issue (*vide* the *Selections* for the week ending the 8th August, 1878, page 688), and a copy of that issue has been submitted to the Kabul Darbar.

Circulation,  
215 copies.

The *Mashr-i-Qaisar* of the 18th August says :—The news of the appointment of a Russian Resident at Kabul has taken us by surprise. Although we are not disposed to put faith in it, there appears to be nothing surprising in it, if we take into consideration the habitual breach of promise on the part of Russia. We feel regret for the unfriendly conduct of the Afghan (the Amir of Kabul), who has assented to the establishment of a Russian Residency at his Capital without consulting the wishes of the British Government, to which he is greatly indebted. Perhaps he has not willingly assented to the residence of a Russian political officer at his Court, but under a sense of fear of the Russian power. He might have thought that when the Russians had beaten the Turks, what was he? When only the other day the English Government warned Russia from advancing towards Afghanistan, she denied all intention of doing so. Now what has become of that promise? The English Government should demand an explanation of her conduct from Russia. If the English Government will now take her to task without delay, she may be obliged to abandon the thought of keeping her Resident at Kabul, or it may be possible to establish both a Russian and an English Residency there. By the Grace of God, our Government is very powerful, and all its subjects are faithful.

Circulation,  
350 copies.

The *Lawrence Gazette* of the 13th August, received on the 16th idem, says that the English Government is one of the most faithful powers on earth. It always sticks to its word. At the very outset it declared that it would not suffer the Russian troops to enter Constantinople. When, during the late armistice,



the Russians advanced to San Stefano under the pretext of concluding a treaty with the Porte, and suddenly presented themselves under the walls of Constantinople, the British fleet in the sea of Marmora also drew nearer, and thus deterred the Russians from entering Constantinople. It was also the object of the English Government to prevent the dismemberment of Turkey in Europe. It therefore insisted on the whole terms of the San Stefano Treaty being laid on the table at the Berlin Congress. Russia long opposed this demand of the English Government, but was ultimately obliged to yield. In reply to the claims of Greece for an accession of territory, the English Government expressly told her that the object of the Congress was to concentrate and not to partition the Turkish empire. This explicit declaration of England served to convince the powers of Europe, who had resolved on the partition of the Turkish empire, that they had no chance of carrying out their ambitious projects. Lords Beaconsfield and Salisbury are entitled to the highest praise for the highly satisfactory results of the Congress. The *Lawrence Gazette* then, after quoting the chief provisions of the Anglo-Turkish Convention of the 4th June, 1878, remarks that obviously England has undertaken a very great responsibility. She no doubt had in view the defence of her own interests in the Suez Canal, but still her chief object was to protect the Turkish provinces in Asia from the further aggression of the Russians, and to maintain the prestige of the Porte.

#### GENERAL ADMINISTRATION.

Circulation,  
150 copies.

The *Urdu Akhbār*, published in Marathi at Akola, of the 10th August, received on the 21st August, urges that a law like the English Vagrancy Act should be enacted to check the increase of professional beggars in India.

The *Pramod Sindhu* of the 19th August says that as soon as a man is arrested by the police on any charge, he is handcuffed, which

The handcuffing of under-trial prisoners.



is a source of great dishonour to respectable men. The misconduct of the police in the recent Surat riot case, and in the Sholapur railway fraud case, has shown the necessity for improving the existing state of things. Mr. Ganesh Vádeo Joshi, the secretary to the Sarva Janik Sabha of Poona, has sent a circular letter to the editors of native newspapers published in the Bombay Presidency in view to elicit public opinion on the subject. The *Pramod Sindhu* argues that the object of putting offenders in irons is to prevent them from doing any further mischief or escaping. It is undoubtedly right to secure habitual offenders, but it is not right to handcuff the educated and respectable. It is unjust to put an under-trial prisoner in irons in the face of the recognised principle of law that every man should be held to be innocent until he is convicted. The conduct of the police towards an offender should be in accordance with the nature of his offence and his social position and character. Take for example the case of a tahsildar or deputy collector charged with taking bribes, or the case of the editors of the Surat newspapers. Is it right on the part of the police to treat them in the same way as professional thieves and robbers? It is difficult to prescribe any fixed rules, but the police should be strictly warned to act with care, and their proceedings should be closely watched.

Circulation,  
150 copies.

The *Urdu Akhbár*, published in Marathi at Akola, of the 17th August, in commenting upon the above subject, strongly denounces the tyrannical and oppressive conduct of the police, and considers it a stain on British rule. The *Urdu Akhbár* thinks that the Government of India should at once be memorialised on the subject which Mr Ganesh Vádeo Joshi has agitated.

The *Pramod Sindhu* of the 19th August, referring to the late outbreak of famine in the Deccan, says that famine is no new thing in the country. It appears from past history that the coun-

Famine in India.



try formerly suffered from worse visitations, and there is no estimating the immense loss of life. It is matter of congratulation that famines are now less frequent. Moreover, in these days as soon as a famine breaks out, Government renders relief and endeavours to prevent loss of life. It is generally remarked that when there was a famine in the time of the Peshwas, gold coins were found on the persons of dead men. But in spite of our poverty, we are better off than our forefathers. Then there were no good means of transport. If there was famine in any part of the country, a sufficient quantity of grain could not be imported from other parts. But now there are easier means of transport, and the Government renders relief to the poor, for which we are thankful.

Circulation,  
600 copies

The *Rafah Am*, Sialkote, of the 17th August, says that in some districts the superintendents of the offices of deputy commissioners also act as *peshkars* in judicial cases, besides exercising a supervision over the whole office. The result is that they are unable to exercise a strict supervision, and the *ahalmads* and clerks practice frauds. In order that the superintendent may be able to exercise a strict control over the whole office, he should be relieved of all other work except the general superintendence of the office, and the deputy superintendent should act as *peshkar*, i.e., should be charged with the duty of submitting all kinds of cases, judicial, revenue, &c., for orders.

Circulation,  
125 copies.

The *Muragga Tahzib* of the 15th August, received on the 19th idem, publishes an Urdu translation of the letter which the editor of the *Friend of India* has sent to Sir George Campbell, M. P., regarding the failure of British administration in India, and which appeared in the *Friend of India* of the 30th July last, and remarks:—We do not at all concur in the views expressed in the above article. The author of the article is entirely mistaken. His every word pains the



hearts of our countrymen. The natives are highly satisfied with the excellent English administration, and the spread of education and civilisation under British rule. It is our earnest prayer that British rule may always continue in India. We will criticise the above article in our next.

The *Mir-at-ul-Hind* of the 15th August says that in England children are in the habit of making crows dance in iron cages. A crow is put into an iron cage, which is then put over a fire. When the cage becomes hot, the claws of the crow begin to burn, and it alternately flies up and falls down, and this is called crow-dancing. This same is now the fate of editors of vernacular newspapers. They are at their wits end. On the one side our readers do not like any writings except such as treat of political matters, while, on the other, our Government does not wish that we should discuss delicate political matters in our own native style, for fear that our writings may excite doubts and suspicions in the minds of the people. Although we write with the best intentions, we are not sure what interpretation the officers of Government may put on our words. It is not obvious why, contrary to all practice and precedent, the Press Act was passed with such precipitate haste. The Bill passed through all its stages at a single sitting of Council, and the assent of the Secretary of State for India was obtained by telegraph. It is surprising that Government should have thought a law like the Indian Penal Code inadequate, and should have resolved to entrust the executive with summary powers; while soon after it recorded a resolution to the effect that no local Government should take action against a vernacular newspaper without the previous sanction of the Supreme Government. As the Government of India is responsible for all its proceedings under the Vernacular Press Act to the Secretary of State for India, it will sanction with great care and caution any application of a local Government to take action against a vernacular newspaper. And the local Government

Circulation,  
350 copies.



also in its turn, being anxious to preserve its own prestige and honor, will apply to the Supreme Government for permission to take action against a vernacular newspaper only when every other expedient has failed. When the Press Law is to be enforced with so much care and caution on the part of the local and the Supreme Government, it ought to be a source of no great anxiety to the members of the vernacular press, especially to those who have hitherto honestly and loyally performed their duties. To our thinking, the cause of enacting the Vernacular Press Act with such precipitate haste, was the fear that the vernacular press might prove an obstacle in the way of the despatch of the native troops to Malta. The Government wished to send a contingent of native troops to Malta in order to frighten Russia. But some far-sighted officers apprehended that the vernacular press might throw obstacles in the way by exciting the caste prejudices of the troops as regards food, &c. In order to prevent the vernacular press from doing any mischief of the kind, it was thought advisable to gag it. But fortunately the apprehensions of the Government proved utterly unfounded. The native troops welcomed with enthusiasm the order to proceed to Europe, and the vernacular newspapers cordially approved the measure, and expressed their gratitude to Government. The question then is why did the vernacular press indulge in writings unbecoming the dignity of the English Government some months before the enactment of Act IX of 1878? It is true that the English newspapers are generally careful to keep within the proper limits of liberty granted to them by the law, but they do not sometimes hesitate to attack the highest personages. To say nothing of the Anglo-Indian newspapers, which severely abused Maharani Jang Bai and attacked the Government every day, the English newspapers, which ought to be examples of good manners, strongly abuse the highest officers of the State, and the organs of one political party bring most serious charges against the other party. During the time of the late Russian



Turkish war, the vernacular newspapers imitated the conduct of the English newspapers, and adopted the style of writing of the latter, with the hope that the Government officers would be pleased with it, and they would have an increased sale. Otherwise, could we, who have been accustomed to despotic rule for thousands of years, who regard the king as a shadow of God on earth, and who think it to be our duty to win the good-will of every officer, high or low, with our obedience, have the courage to speak a single word against our rulers? In these circumstances the charge of impertinence or impudence applies to the English newspapers which are our tutors and not to us. They are, indeed, very cunning tutors. They have escaped scot-free, while their pupils have been punished. Since the enactment of the Vernacular Press Act, no vernacular newspaper has uttered a single reproachful word against the Government.

The *Phanindrapur Mani Prakash* of the 12th August, received on the 17th idem, publishes a long article in refutation of the strictures passed by Professor Monier Williams against the educated natives in his pamphlet entitled "Modern India."

The educated natives and Professor Monier Williams. The *Phanindrapur Mani Prakash* says that at present every man is so ambitious of fame that, in spite of his total ignorance of any given subject, he is ready to lecture on it, when asked to do so. It is a common practice with Englishmen that they pass two or three months in India, deliver one or two long speeches, and then return to England, and begin to criticise Indian matters. No foreigner can acquire a thorough knowledge of the country, the system of administration, and the state of education, &c., in two or three months. If he wishes to make himself thoroughly acquainted with the country, he must live here for some years. If a man, after living for a month or two in India, begins to speak with confidence on Indian matters, his conduct resembles that of the frog which lives in a well and tries to hold forth about the sea. Professor Monier Williams paid two visits



to India, and lived here altogether nearly for a year. The reader himself is best able to judge of the value of the knowledge acquired by Professor Monier Williams during so short a time. It is well known that in these days it is a common practice with some Englishmen that as soon as they have made themselves acquainted with the alphabet of a language, they begin learnedly to criticise that language. As regards his remarks about the educated natives, Professor Monier Williams should have made his remarks in the fear of God. But who cares for the natives? Every Englishman is well convinced that whatever he utters will be believed as true by his countrymen. Professor Monier Williams first contributed an article to the *London Times* about the educated natives. But he was not satisfied with this. He then published an article on the same subject in a number of his *Canterbury Review*. He has now published a book called "Modern India" in which he has freely abused our educated countrymen. He says that to give higher education to the natives is perfectly useless, because they seek knowledge only as means to obtain employment. If in these days there is any native who cultivates learning for its own sake, well and good. But if there is none who cultivates learning without some ulterior object; it does not become a learned man like Professor Monier Williams to condemn the educated natives. Professor Monier Williams has also remarked that educated natives have no fixed principle of thought, and that they speak and write without due thought. It is to be regretted that he did not think twice before he brought such a charge against them as this, that they do not think themselves responsible for what they say. Now we ask is this fault to be found only among the natives of India and in no other nation? Can Professor Monier Williams say that every page of the two books, which he has written within the last five years, is not more or less disfigured by the above faults? If we dispassionately compare the books written by educated natives with those written by Professor Monier Williams, a vast difference between them will at once be at-



parent. Every man can detect the slightest faults in others, while he is blind to his own, however great they may be. Professor Monier Williams is at one with the orthodox Hindus in thinking that the educated youths have become unbelievers. But this is really not the case. Even if it be granted for arguments sake that the spread of English education has not improved the condition of the Hindus, it is not right to say that the spread of English education has made it worse. There is no doubt that the English educated natives are much better than the educated natives of the old school in point of ability and moral conduct. In regard to the charge that the educated natives follow no religion, the *Phanindrapur Mani Prakāsh* remarks :—We fail to realise why a man must be necessarily bad simply because he follows no religion. We are convinced that Professor Monier Williams will never recommend instruction in the Hindu religion to children at our schools. Perhaps he wishes that the students at all the Government schools should be instructed in the chief doctrines of the Christian religion. There are some missionary schools in India. Instruction in the Bible forms part of the course of study at those schools. The missionaries will be best able to say what great difficulty they experience in giving instruction in the Bible to native children. Professor Monier Williams should have carefully thought over the matter when he wrote all these things about the natives. All this has been play to him, but it has placed us in a great difficulty.

The *Dabdabah Qaisri* of the 17th August says that it appears from the Anglo-Indian papers that a native officer attempted to kiss a young European lady at Simla on the road, and that he has therefore been sentenced to two years' imprisonment. So severe a punishment for a crime which was not committed! This is excellent justice. There is no doubt that "a small mouth and a big word" (said of a person who says or does anything which is beyond his dignity.)

Circulation,  
136 copies.



is a great crime. This unfortunate officer committed a great mistake. He did not distinguish fair color from dark color. He wanted to cast a dark shadow upon light—to eclipse the moon. It is good that he has been chastised. He has been imprisoned! Such men deserve to be burnt to ashes in English fire or anger.

Circulation,  
400 copies.

The *Oudh Punch* of the 20th August ridicules the uneducated native members of municipal committees for their ignorance, and narrates a story, in illustration. In days gone by it was the custom when a raja or king died without heir, that the man who first entered the capital on the day following was made king. Once upon a time a raja died, and an ignorant *chamar* or shoemaker had the fortune, or rather the misfortune, to enter the capital. As soon as he entered the gate he was placed on an elephant, but thought that he was seated on a mountain that walked; and fancied; that some serious misfortune was about to befall him. He was taken to the royal palace, and had a bath in the *hammam* (*bagnio*). He was then handed a betel-leaf which he mistook for the leaf of the *pīpal* (*Ficus religiosa*), and conceived from the color of the saliva that he was spitting blood. The Brahmans, however, not considering the day auspicious, he was not placed on the throne. But in all other respects he was treated as king. At night four beautiful women came and shampooed him, but the unusual process only excited his suspicions, and he passed the night in care and anxiety, making vows of offerings to the gods if he could but escape. Early next morning he did escape, and returning to his village, invited all his brethren to his house; when he recited to them his wonderful adventures and his marvellous deliverance.

The *Punch* proceeds to say that the above story applies to old times, but men of the same type are also to be found in these days. When an ignorant shopkeeper or trader is appointed an honorary magistrate (the writer means a mem-



ber of municipal committee) by the Government, he considers his nomination as a sign of divine wrath. If he attends any meeting of the municipal committee, he begins to tremble from fear before the magistrate. All he does at the meeting is to say "yes" to whatever the magistrate proposes. When he returns home from the meeting, he thinks that he has narrowly escaped death, thanks Heaven, and distributes alms among the poor and the Brahmans.

#### LOCAL AND MISCELLANEOUS.

The *Akola Urdu Akhbār* of the 10th August, received on the 21st idem, in its local news columns, says that during the past nine months many cases of robbery and theft have occurred, and that in no case has the stolen property been traced. In the last week three or four robberies were committed, and some attempts were made at house-breaking. The police are free from blame to some extent, as there is not a sufficient number of constables to properly guard the town. The *Urdu Akhbār* also urges that lights should be put up at night along thorough-fares and streets.

Circulation,  
60 copies.

The *Lauh-i-Mahfūz*, Moradabad, of the 16th August, referring to the evil practice of gamblers at Moradabad defrauding ignorant travellers (*vide* the *Selections* for the week ending the 11th July, 1878, page 605), says that the city kotwal apprehended seven or eight gamblers of this class, and sent them to the court for trial. Each of them was fined Rs. 10 by the court. The *Lauh-i-Mahfūz* thinks that such lenient punishment is quite inadequate to have any deterrent effect upon the gamblers, and argues that as they commit a kind of highway robbery they should be more severely punished.

Circulation,  
90 copies.



## LIST OF PAPERS EXAMINED.

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1 <i>Ashab-i-Panjah</i>	Lehore	Urdu	Bi-weekly,	Faqir Muhammad,	Augt. 15th	1878.	575 copies.
2 <i>Agra Akhbar</i>	Agra	Ditto	Weekly	Khwaja Husain Ali,	" 14th	"	185 "
3 <i>Akhbar-i-Alam</i>	Meerut	Ditto	Ditto	Kamta Prasad	" 17th	"	90 "
4 <i>Akhbar-i-Am</i>	Lehore	Ditto	Ditto	Mokand Ram	" 14th	"	1,050 copies (including 360 copies taken by Govt.)
5 <i>Akhbar-i-Tamashai</i>	Lucknow,	Ditto	Ditto	Puran Chand	" 16th	"	112 copies.
6 <i>Akhbaron ka Qibla</i>	Lehore	Ditto	Ditto	Fateh-ud-din	" 17th	"	200 "
7 <i>Almas-ul-Akhbar</i>	Dehli	Ditto	Ditto	Sayyid Fakhr-ud-din	" 18th	"	100 "
8 <i>Aligarh Institute Gazette</i>	Aligarh	Urdu-Eng-lish,	Bi-weekly	Hafiz Abdur Razzaq,	" 17th & 20th	"	254 copies (including 40 copies taken by Govt.)
9 <i>Almorah Akhbar</i>	Almorah,	Hindi	Bi-monthly	Sada Nand	" 15th	"	60 copies.
10 <i>Anjuman-i-Akhbar</i>	Shahjahanpur.	Urdu	Ditto	Moti Mian	" "	"	83 "
11 <i>Anjuman-i-Hind</i>	Lucknow,	Ditto	Weekly	Chandan Lal	" 10th & 17th	"	135 "
12 <i>Anjuman-i-Panjab</i>	Lehore	Ditto	Ditto	"	" 16th	"	400 copies (including 200 copies taken by Govt.)



13	Anwar-ul-Akhdar	Lucknow	Ditto	Ditto	Fateh Muhammad,	15th	...	17th	...	100
14	Benares Akhdar	Benares	Hindi	Ditto	Bishwa Nath Bhut	"	...	"	...	77
15	Benar Samachar	Akola	Marathi	...	Khande Rao Balaji	18th	...	"	...	250
16	Bhawal Bandha	Aligarh	Hindi-Eng- lish	Ditto	James Williams	16th	...	"	...	150
17	Boston-ul-Ashqin	Lucknow	Urdu	Ditto	Muhammad Vazir Ali	"	...	"	...	...
18	Dabdobah Qasiri	Bareilly	Ditto	Ditto	Raj Bahadur	17th	...	"	...	136
19	Dabdobah Sikandri	Rampur	Ditto	Ditto	Muhammad Husain Khan	20th	...	"	...	430
20	Deccan Gazette	Gwalior	Hindi-Urdu	Ditto	...	11th	...	"	...	...
21	Deccan Akhdar, Raj- pata	Jaipur	Urdu	Ditto	Najaf Khan	16th	...	"	...	125
22	Deccan Tar	Meerut	Ditto	Ditto	Rai Ganeshi Lal	"	...	"	...	100
23	Karnatak	Lucknow	Ditto	Ditto	Muhammad Yaqub	19th	...	"	...	276
24	Kashi Patrika	Benares	Hindi-Urdu	Bi-monthly	Balashwar Prasad	16th	...	"	...	450 copies (in- cluding 200 copies taken by Govt.)
25	Kaukab-i-Hind	Lucknow	Urdu	Ditto	Rev. J. Craven	14th	...	"	...	525 copies
26	Kavi Vachan Sudha	Benares	Hindi	Weekly	Chinta Mani Sarma	19th & 19th	...	"	...	235
27	Khatir Khud-i-Hind	Delhi	Urdu	Bi-monthly	Maha Narain	16th	...	"	...	150
28	Khatir Khud-i-Oudh	Lucknow	Ditto	Ditto	Khairati Lal	15th	...	"	...	20
29	Khatir-i-Nar	Lahore	Ditto	Weekly	Jawwad Ali	17th	...	"	...	540 copies (in- cluding 60 copies taken by Govt.)
30	Lark-i-Mahfuz	Moradabad	Ditto	Ditto	Mehndi Hussain Khan	16th	...	"	...	90 copies
31	Lawrence Gazette	Meerut	Ditto	Ditto	Sayyid Jamil-i-d- din	13th	...	"	...	360
32	Lalad Akhdar	Indore	Marathi	Ditto	Ram Krishna Hari	16th	...	"	...	235
33	Marwar Gazette	Jodhpur	Hindi-Urdu	Ditto	Madho Prasad	13th	...	"	...	110

THE LIBRARY OF THE UNIVERSITY OF TORONTO



## List of papers examined.—(continued.)

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
34. <i>Mast-i-Qaiesar</i>	Lucknow,	Urdu	Weekly	Ghulam Muhammad Khan.	1878. Aug. 18th	Aug. 21st	315 copies.
35. <i>Meerut Gazette</i>	Meerut	Ditto	Ditto	Kamta Prasad	17th	20th	60
36. <i>Mirdul-i-Hind</i>	Lucknow,	Ditto	Monthly	Kishn Narain	15th	19th	350
37. <i>Mubalad-Ahham</i>	Ditto	Ditto	Bi-monthly,	Khairati Lal	"	17th	30
38. <i>Murad-i-Tahzib</i>	Ditto	Ditto	Ditto	Kishan Narain	"	19th	195
39. <i>Mulla-i-Nar</i>	Cawnpore,	Ditto	Weekly	Nabi Bakhsh	20th	22nd	40
40. <i>Nairang Mazdamin</i>	Muttra	Ditto	Monthly	Meva Ram	For the month of August.	"	152
41. <i>Nejm-ul-Ahbab</i>	Meerut	Ditto	Daily	Muhammad Hayat,	Aug. 12th, 15th & 16th.	17th, 20th and 20th respectively.	350
42. <i>Natun-i-Agra</i>	Agra	Ditto	Tri-monthly	Yudhistar Chandar Das.	20th	22nd	150
43. <i>Nizam-ul-Ahbab</i>	Delhi	Ditto	Weekly	Murari Lal	12th	18th	45
44. <i>Nar-i-Afshan</i>	Ludhiana	Ditto	Ditto	Rev. A. P. Kelso	15th	17th	450
45. <i>Nar-ul-Ahbab</i>	Allahabad,	Ditto	Bi-monthly	Roshan Lal	"	18th	84 copies (including 40 copies taken by Govt.)
46. <i>Nar-ul-Anwar</i>	Cawnpore,	Ditto	Weekly	Muhammad Yaqub,	17th	17th	450 copies.
47. <i>Qadri Ahbab</i>	Lucknow,	Ditto	Daily	Shiri Prasad	16th to 22nd	16th to 22nd respectively.	300 copies (including 90 copies taken by Govt.)



48 Oudh Panch	...	Ditto ...	Ditto	...	Weekly	...	Sajjad Husain	...	20th	...	22nd	...	400 copies.
49 Panjab Akhbar	...	Lahore ...	Ditto	...	Ditto	...	...	...	17th	...	20th	...	300 "
50 Patiala Akhbar	...	Patiala ...	Ditto	...	Ditto	...	Rikhi Kesh	...	19th	...	22nd	...	240 "
51 Phanindrapur Mani Prakash.	...	Nagpur ...	Marathi	...	Ditto	...	...	...	12th	...	19th	...	"
52 Pramod Sindha	...	Umraoti ...	Ditto	...	Ditto	...	Ishvant Gobind Saktar.	...	19th	...	21st	...	"
53 Prince of Wales' Gazette	...	Meerut ...	Urdu	...	Ditto	...	...	...	20th	...	22nd	...	50 "
54 Qaisar-ul-Akhbar	...	Allahabad, ...	Ditto	...	Ditto	...	Siraj-ud-din Ahmad,	...	18th	...	19th	...	150 "
55 Rajah-i-Am	...	Sialkot ...	Ditto	...	Bi-monthly,	...	Divan Chand	...	17th	...	20th	...	600 "
56 Rohilkhand Akhbar	...	Moradabad	Ditto	...	Weekly	...	Harnam Sarup	...	"	...	21st	...	195 "
57 Sadig-ul-Akhbar	...	Bhawalpur	Ditto	...	Ditto	...	Lal Singh	...	12th	...	17th	...	160 "
58 Safr-i-Budhina	...	Muzaffar-nagar.	Ditto	...	Ditto	...	Rao Amar Singh	...	14th	...	18th	...	100 "
59 Safr-i-Hind	...	Amritsar,	Ditto	...	Ditto	...	...	...	17th	...	20th	...	200 "
60 Ditto	...	Delhi ...	Ditto	...	Bi-monthly,	...	Bulsi Das.	...	15th	...	17th	...	75 "
61 Shola-i-Tar	...	Cawnpore,	Ditto	...	Weekly	...	Haider Ali	...	20th	...	22nd	...	275 "
62 Shubha Chintak	...	Ditto ...	Hindi	...	Ditto	...	...	...	19th	...	21st	...	150 "
63 Sohail Hind	...	Meerut ...	Urdu	...	Ditto	...	Muqarrab Husain,	...	13th	...	16th	...	145 "
64 Tohfah-i-Kashmir	...	Jammu ...	Ditto	...	Ditto	...	Mian Lasah Ju	...	14th	...	18th	...	255 "
65 Urdu Akhbar	...	Delhi ...	Ditto	...	Ditto	...	Sayyid Hasan	...	16th	...	20th	...	60 "
66 Ditto	...	Akola ...	Marathi	...	Ditto	...	Kishn Chand.	...	10th & 17th	...	21st	...	150 "
67 Urdu Akhbar (Akola)	...	Ditto ...	Urdu	...	Ditto	...	Ditto	...	"	...	"	...	100 "
68 Fakir-i-Hindustan	...	Amritsar,	Ditto	...	Ditto	...	Babu Ishan Chandar.	...	"	...	20th	...	260 "

ALLAHABAD:

The 26th August, 1878.

PRIYA DAS,

Government Reporter on the Vernacular Press of Upper India.

PRINTED AT THE N.-W. P. AND OUDH GOVERNMENT PRESS, ALLAHABAD.



*[The page contains faint, illegible markings and bleed-through from the reverse side.]*